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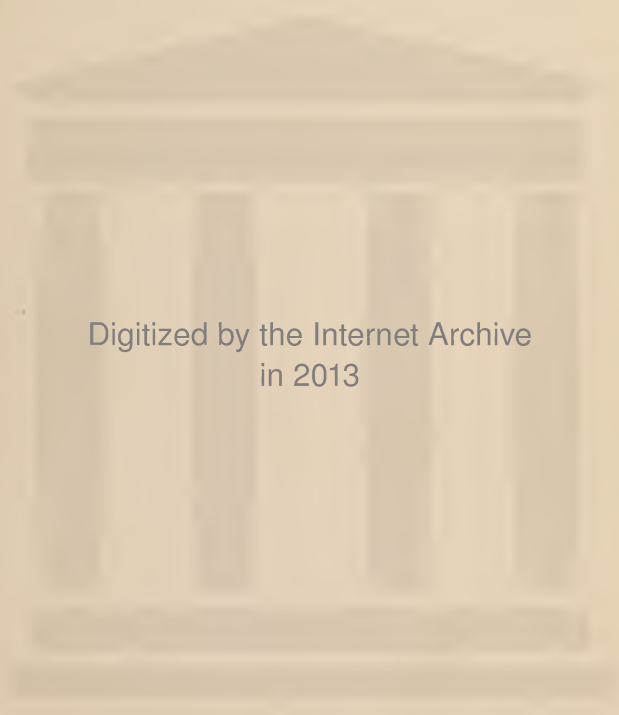


(NEW YORK), 1651.

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GENERAL CENSURE

OR,

SAMPSON

WITH A JAW-BONE IN HIS HAND.

INTENDED AS A REPROOF TO
RELIGIOUS AND POLITICAL ENTHUSIASTS,

POINTING OUT THE ERRORS OF
CORPORATIONS, FASHION-FOLLOWERS, HIRELING-MINISTERS,
SLAVE-HOLDERS, GROG-DRINKERS, &c. &c.

BY A. H.



NEW-YORK:

PRINTED FOR THE AUTHOR.

1811.

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1571
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1811g

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DEDICATION.

TO DR. DAVID FOWLER.

BELOVED SIR,

IT is not the distance of seventy miles, nor yet a twenty years absence (in which time I think I have had the satisfaction of seeing you but twice) that has been sufficient to erase from my mind those streams of affection which commenced at my earliest acquaintance with you; and which, without intermission or abatement, have remained in lively exercise to this day.

I have, for some time past, employed my leisure hours in writing a little upon different subjects, which I now expose to public view, and to the eye of a criticising world; and have lately had my mind impressed with a desire to dedicate the same to my good old friend D. F.

But, as momentary impulses and sudden flights of imagination, amount to but very little in my view, and it is my general custom, to count money twice, before I receive it or pay it away, I therefore concluded I would sit down and consider a little what I was going about — — — — — And now, after mature deliberation, I have fully confirmed my former choice, and must say with one of old, on a more solemn occasion, *Thou art the man.*

If I should tell you that yourself is the author of this pamphlet, you would not believe me. And yet, sir, I give you full liberty to place to your account (at least)

the one half of it. And for an explanation of this paradox, I call upon you to take a retrospect of some of the occurrences of our youthful days. You know, sir, when I was a lad, I was always aspiring after something more than the difficulties with which I was constantly surrounded would permit me to obtain. And being much delighted with figures, would sometimes stop in a winter's day, make the snow my slate, and take my finger for a pencil, in order to solve some very difficult arithmetical question: and did, without the aid of any person, devise a new and concise method for the reduction of vulgar fractions to a common denominator, before ever I knew there was such a rule in existence.

Although my mind was frequently amused with things of this kind, yet much more powerfully attracted when favoured with the enjoyment of your company and conversation.

Your desire to improve and cultivate my mind, was abundantly manifested by your crowding my hands full of the best books your library could afford. This, however, amounted to but little more than an expression of your good-will towards me, and was far from answering the intended purpose. For, such was my fatigue in following the plough from morning till night, and other exercises of hard labour, that I had but little time to peruse them: and the little scrap of time devoted to that purpose, was taken up more with nodding than reading: and it was not an uncommon thing for me to get asleep with your book in my hand. Under these extraordinary disadvantages, the satisfaction of my being treated with respect, by a person so high in my esteem, amounted to much more than

the information I obtained by the perusal of your pages. But, to say the worst I can of it, your bookish turn of mind begot in me a degree of its own likeness; and that has produced the pages you are now reading.

So I think I have fully substantiated my assertion ; and trust you will not contradict me, when I say that you are (at least in a remote sense) the author of this pamphlet.

I am not acquainted with your religious or political sentiments ; and am therefore not able so much as to guess how well you will be suited with the ideas I have advanced in the following work. But I have endeavoured carefully to avoid every extreme. And having always found you possessed of that moderate temper and disposition of mind that ought to adorn the life of every man, have therefore not hesitated to submit the same to your candid perusal, with an expectation that you will moderately pass by my errors, and consider them the effect of weakness, rather than of a corrupt mind.

I first thought that after having completed my manuscript, I would call together a half a dozen of my neighbors of different politics, and let them determine its fate, and say whether it should be committed to the *press* or to the *flames*. But I soon mistrusted this would not answer ; for it is more than probable there would have been a diversity in their opinions, and then they would have treated me as the farmers do their oxen. And if so, I should be in but an awkward situation, and all my trouble amount to nothing ; for you know, “He that undertakes to please *every body* will please *no body*.”

I then concluded that, without advice or instruction, to the press it should go. But the next thing to determine

was, whether to subscribe my name to the work, or let it be said to have been written by an anonymous hand. If the former, "he wants to be known," if the latter, "he is ashamed of his name." Amidst those difficulties, sir, I should have been glad of the aid of your better judgment, to have helped me through. Upon the whole, I concluded if any were so foolish as to dispute about the outhor's name, as Michael and Satan did about the body of Moses, for the gratification of such, I would follow the example of Solomon, who, when the women were disputing about the living child, ordered it to be cut in two. So now, I give the reader the initials of my name, and wish to keep the remainder to myself.

But, no sooner had I determined upon this, than another question equally as important occurred to my view, i. e. What shall be the name of my book? Here I had to stop. The first title that struck my mind with much force was, *Every body with their heads cut off*. The next was, *The Devil with his back broke*. The last of all, and that which I have finally adopted is, *Sampson with a Jawbone in his hand*. How far the title of the pamphlet corresponds with its contents, I shall leave you and all my honest readers to judge.

And now, sir, I wish you all the happiness that can reasonably be expected to result from a well spent life.

A. H.

PREFACE.

WHEN a landlord is about to set out upon a journey, he calls his children and servants together, and tells them what to do, and what to leave undone. And sometimes he promises rewards or punishments in proportion to the faithful discharge or wilful neglect of their duty.

In writing the following pages, I have deviated a little from this rule; for I acknowledge myself to possess some oddities, which I could not help if I would, nor *would not* if I could. For, instead of telling you positively what you ought to be, and what you ought to do, I have dwelt pretty much upon the negative, and told you what you *ought not*; being confident of this, that people must cease to do evil, before they can learn to do good. Or, at least a cessation from evil acts, is generally a forerunner of *good ones*.

When an obscure person first enters into public business, it becomes necessary he should have a sign erected with large capitals, designating his name, occupation, and place of abode. But a person whose character is *already* well established, would be sought after and found, if he was to conceal himself in the nethermost corner of a dark cellar.

The author of this has no intention to continue the publication of books for a livelihood; or, to make a business of writing. The *Capitals* shall therefore be omitted. And he is so little known abroad, that if the reader's curiosity should lead him to a search, he must go almost into the gloomy recesses of obscurity before he can find him.

Indeed, I think none will attempt the search for the purpose of opposing this publication, except those whose guilty consciences accuse them of being the persons whose vices I have endeavored to hold up to public view. A horse that flinches under the saddle, gives plain evidence of a tender back; and, *their uneasiness* in this respect, will be considered as a sure sign of their guilt and criminality.

As I am new at this kind of business, and never made so public an appearance before, it is natural for me to suspect that some stickler will take me upon the tip of his pen, and try to serve me as the kitchen maids do their pidgeons. But be that as it may, I shall not follow the example of Tom Paine, who made a public declaration in a letter of his, that whoever wrote against him, should be *entirely neglected*, and receive no answer, which I consider as good evidence that he thought his writings exceptionable, and his productions unworthy of defence.

Whether I shall ever again visit you in this way, is altogether uncertain. Very much will depend upon your future conduct. If you will carefully avoid those evils into which you have frequently plunged yourselves, (a few of which I have endeavoured to point out in the following work) and guard against extremes of every kind, I will promise never more to trouble you. Otherwise, the probability is, I shall meet you again, not with a *Jaw-bone* in my hand, but with a *rod of iron*; will not then touch slightly upon the surface of your faults, but bear down with a little more weight, and strive to leave a more durable impression. For, "He that being often reproved,

“hardeneth his neck, shall suddenly be destroyed, and
“that without remedy.”

It is a common thing, when success attends our first endeavours, for that success to stimulate us to make a *second* attempt. But this, I assure you, shall not be the case in the present instance. For although I have yet another rod in soak, I shall be glad to let it lie there and rot, if my first number should have its desired effect.

My principal motive in publishing this work, is, to regulate the passions of the passionate, and moderate the zeal of the zealous; wishing thereby to make political and religious enthusiasts ashamed of their extremes, by pointing out their errors, and start them to seek for that medium which ought to serve as an ornament to the life of every good man.

Through the course of this work I have simply advanced my own sentiments, without the least esteem (I think I can truly say) for any political body or individual whatever; and apprehend my productions will prove disgusting to all, in proportion to the extremity of the zeal of which they are possessed for either politics or religion. In any controverted case, where a decision displeases *both* the contending parties, it is generally allowed to be a good one. If this be a just criterion, and the hot-headed political partizans on both sides should stigmatise me with being their enemy, I shall console myself with the idea of being not far from right.

I suppose many a reader will be ready to say, “It is a worthless scrip, calculated only to dampen the spirits of political parties, and retard their progress,” while the writer, having such a firm confidence in his own integrity,

is ready to answer, that he wishes (unless there should be a speedy alteration for the better) some more expert person than himself to begin where he has left off, or at some better place, and resume the subjects on which he has slightly touched; and if any man can build straight on so crooked a foundation, he is entirely at liberty so to do.

I think it very probable, that while I have been aiming at the extremes of other people, I have inadvertently run into others myself. But even in that case I may not despair of being useful; for it is not an uncommon thing, after the discovery of two opposite extremes, for the medium more easily to be found.*

But, “You find fault with *every thing*—you point out “the disease without prescribing a remedy.” Well, the principal upon which I have started, was to put you upon serious thinking, by disclosing your errors, and then leave you to correct them yourselves. Otherwise my little pamphlet would swell to a large volume, and I should intrude upon your patience. What I here offer to the public was originally calculated for the meridian of New-York; but, like Hutchins’s almanac, will serve, without essential variation, for any of the adjacent cities, perhaps Philadelphia, Baltimore, and Boston.

Respectfully I am yours, &c.

THE AUTHOR.

*For a demonstration of this, I refer the reader to a rule in arithmetic called “Double Position,” where the true number is found by supposing two false ones. And if so in arithmetic, why may we not look for the errors of both reader and writer to be corrected by the same rule?

General Censure, &c.



CHAPTER I.

Moses instituted an ordinance called the Passover, to be observed by the Jews in future generations; it being a kind of anniversary for their great deliverance from the destruction of the destroying angel, when the first-born of the Egyptians were all cut off, which ordinance is punctually observed to this day.

The professors of Christianity have also established a festival of the same kind, to which they generally attend on the 25th day of December, (called Christmas) in commemoration of a much more glorious event.

The more serious part of the community go to church, and say their prayers, and strive to stir up each other's pure minds by way of remembrance: while another class assemble at the ball-room, chant at the sound of the violin, turn night into day, and day into night, and thereby destroy their constitutions, and lay a foundation for future trouble, and may be sure of being well paid either here or hereafter.

The more vulgar sort, (especially in country places) assemble in large companies about the break of day, on Christmas morning, with their rusty muskets and old firelocks, and streaming through the neighbourhood they fail not to give a salute at every house, by "shooting off their guns," and, in return, are sure to be feasted with cider

and dough-nuts, and sometimes a bottle of rum.* Thus the generosity of their neighbours supercedes the necessity of their repairing home at mealtimes, for they are filled up to the very brim with Christmas pies, cakes, and cider, and rum, previously provided for that purpose. Then, returning home, warm themselves with the coals of the Christmas log, and for two or three days feel the effects of their Christmas frolic.

The *Fourth of July* exhibits a scene but very little different. The people make as if they would call to mind the deliverance we obtained from the British Yoke, and the blessings of a kind providence on that occasion. But they are better suited with diversion than with devotion,† and think more of their *grog* than they do of their *liberty*. At this time “Federal” and “Republican” is to be heard all round the town. And while separated into their different political parties, can no more tell the difference between their political sentiments, than they can distinguish between the radius of a circle and the hypotenuse of a triangle. Yet they display their political knowledge over the grog-bowl and wine-glass, till their heads and their heels

*It is not an uncommon thing for the young men and servants in the fall of the year, while procuring their winter’s wood, to lay aside the butt end of the largest tree they can find, which they call “a Christmas log,” to which they set fire on the morning of that day, and have full liberty to continue their sport till all is consumed.

†There is, however, a religious denomination in this city, who, for these two years past, have assembled together on that day for religious purposes, and have attended to exercises of devotion with a degree of zeal much to their credit.

begin to get upon an equal balance, and both claim an equal right to the pavements of the street. But the head, meeting its new habitation with rapid motion, and finding itself uncomfortably situated, retires from its flinty abode with the loss of blood; and carries along a small crimson stream, as a witness of the direful conflict. Then, with flying colours, and buck's tails in front, make a heavy explosion against the tyrannical British government, and call every man "Tory" that will dare to contradict them; and shew their attachment towards the French tyrant, by asserting, with the Public Advertiser, that Bonaparte never commenced hostilities against any nation without first having had just cause of resentment.

Others, on the birth-day of our beloved Washington, with alternative motion, will try to keep possession of both sides of the street, and, with a volley of execrations against Bonaparte, will curse the French, and with equal zeal shew the badge of benevolence, and declare themselves good Federalists.

Then, both parties, when a little recovered from their intoxication, will sit and tell what they did in the last war, and what they would do again. And, as if their trumpeter was dead, will sound their own praise, by enumerating many of their good deeds and great exploits; and like a new blown bladder, or the frog in the fable, are puffed up with pomp, or some other fantastical exercise, lighter than the air in which they breathe; and will elate themselves with an idea of being esteemed *great*. And then, in order to consummate the pleasures of the day, and render the joys of the festival still more complete, totter to a table made ready for their reception;

where, upon the payment of one dollar and fifty cents, they can obtain a gentleman's seat, and associate with the *political grandees*; though, at the same time may have a needy family at home, almost suffering for want of what they needlessly spend.

For the information of strangers, into whose hands this little work may fall, I have thought proper to state, that in this city many of the Democratic Republicans have formed themselves into an association, and belong to what is called the Tammany Society. None are admitted but those who bear the character of being uniform in their sentiments. They are possest of one remarkable singularity, in that they despise all those belonging to the opposite party, who were enemies to our country in time of the revolution. But if any of the self-same men offer to join *their* society, they are received with open arms. Whenever they make a public appearance as a society, or form a procession, they are to be distinguished from others by a buck's tail, which they place perpendicular in front upon their hats.

And the opposite party, all consisting of Federal Republicans, having also formed themselves into an association, which is designated by the name of the "Washington Benevolent Society." They are to be distinguished by a small blue ribbon drawn through the button-hole, and made fast to the coat on the left side. Both these parties have "CHARITY" for their motto; and hold up an idea (if I understand it right) that their funds are established for the benevolent purpose of relieving the poor and unfortunate of their society, which relief is sometimes granted: for the worst of societies will, in some cases,

shew the face of humanity, and feign themselves liberal; otherwise they would soon sink so low in public estimation, that they would shew outwardly what they are inwardly. The devil, from a desire to be believed, is sometimes prompted to speak the truth, that his corrupt purposes might be the better answered.

All other charitable societies (at least as far as my knowledge extends) do admit, and consist of members of different sentiments, without the least regard to their politics, so as they do but contribute towards the general fund, and relief of the poor and needy. But these two establishments have something peculiar to themselves, in that they admit of nothing as it respects politics, but uniformity among their members. And this I consider as an evidence of their being rotten at heart: being more zealous to promote a party spirit, than to inspire the minds of their members with true philanthropy. For it is notorious, that each one is aspiring more after the interest of his own party, than the honor and well-being of his own country; which is evident to every observing eye, from the unwearyed pains they take in times of election to promote each one his own party, at the downfall of his opponent's. At this time the poorest man in the city, the greatest grog-drinker or cider-toper to be found, can be waited on at his door, and ride with grandeur in a carriage to the poll to give in his vote. While there, he is greatly caressed, and received with open arms by the heads of his party—is called Mr. and treated with respect, and a glass of liquor handed him by those, who, at any other time would treat him with the greatest contempt and be ashamed of his company.

It is not only the rich and the opulent who thus spend their time and their money; for, among others that I might mention, I will speak of one whose political zeal was such, that, for three days successively he voluntarily neglected his business for the purpose of attending the election poll; and, within a few days was called upon for his house-rent, which he was unable to pay. Thus, his manhood excited him to spend his last six pence for grog, while his children wanted bread, and his shivering family were hovering over a few remaining coals, suffering for want of fuel to keep them warm.

Thus the election frolic and the July frolic afford us a lively specimen of both political manhood and American bravery.

These anniversaries, conducted as they generally are, bring fresh to my recollection the evening of the fourth of July seventy-six, the first time the Americans ever rejoiced on an occasion like this. The nocturnal gloom was in a great measure dispelled by the bursting of sky-rockets, and the atmosphere was shaken at the distance of more than two miles by the rejoicings of the joyful and the huzzas of the drunken. So, with intoxicated brains and Indian hoots they ended the day. Like the debtor, who, after a long confinement; upon obtaining a discharge, instead of repairing directly to his family, to rejoice with them, sought the neighbourhood in quest of his brother tiplers, and with them sipt the delicious juice of the cane till he became intoxicated, and his intellects quite benumbed. He then marched upon a zig zag to the courthouse, where he measured his length upon the floor, and made the plank his pillow till morning. A great shame

for the inhabitants of any civilized country ; and much more for professors of religion, who so far conform to the usual customs of the day, as to associate with any political body on such an occasion. Solomon tells us, "A companion of fools shall be destroyed." In all our undertakings we should endeavour to do good or get good. But, when we thus voluntarily expose ourselves to the company of those who generally attend on such occasions, there seems to be but little probability of either influencing their minds by our good example, or receiving the least spiritual benefit from theirs.

And the opening of church doors, for the reception of such company, on such occasions, is what, I think, every good man ought to speak against. Thus, both parties zealously signalize themselves by an undue attachment to what they call "correct principles ;" but, like Herod and Pontius Pilate, agree very well in the main point they have in view, i. e. to make beasts of themselves by swilling down intoxicating draughts. And some return to their habitations with an empty purse, exhibiting their usual coat of arms, a black eye and a bloody nose :—a melancholy spectacle of American bravery.

But, leaving such rubbish entirely out of sight, (where they ought always to be kept) let us give our attention to those of a more decent turn, who yet indulge themselves in destroying the union, and widening the breach between the contending parties. Little do they think how great injury they are doing themselves and their country by their extreme partiality. If any man would form a union between these contending parties, find a medium between the two extremes, and destroy our present

political divisions—take the cream of both parties, and therewith form a new society, who feel a friendly attachment to no other than our own country ; free from French influence and British corruption ; and enter into a league not to promote any slave-holder or duel-fighter to any post of honour, profit, or power : I should feel highly gratified, and happy to congratulate you on so pleasing an event. And if they would all so far lay aside their prejudices, and overcome their political oppositions, as to meet in the Park, or at any other convenient place, on the fourth of July, or at any other time, and make a bonfire of their buck's tails and their badges, I would not blame any one for attending ; indeed, I would leave my repose at midnight to become the happy spectator of so desirable a scene.



CHAPTER II.

AT the prospect of an amicable treaty between Britain and America, many a house in this city was illuminated, as if the landlord knew no better way to express his gratitude, than to exhibit a lighted candle at every pane of glass in front of his dwelling. Had there been none but little boys and idiots that employed their time in this way, we would only have laughed at the former and pitied the latter. But, to see men of sound judgment and good sense, (improperly so called) and some who really make a profession of religion, sticking up their lights, and thus playing the little boy, I think they ought to blush for not blushing, and shew better signs of a thankful heart.

They place themselves far beneath those pall-bearers and ministers who attend the funerals of their societies, ornamented with three or four yards of fine shirting, swung in the form of a soldier's belt, and as many yards of black ribbon in lieu of an epaulet upon the shoulder. There is this difference, however, the politician burns his candles, and receives no compensation but the frothy applause of those who are vain like himself; while the others obtain a generous present of the fine linen, a plentiful pattern of a new shirt. This they wear, I suppose, in order to shew their respect to the person of the deceased.

And the relatives, actuated by a similar motive, (if each one has but a dollar in the world) must away to the merchant and purchase some black crape to encompass the crown of the hat, in order to tell the world, "*I have lost a friend.*" So the scarfs of the pretended mourners answer just as good a purpose as the buck's tails and badges of our modern politicians. The latter exhibit outward signs of their friendship to their country—the former of their being friends to the deceased. With this difference however, the politician is sure to get drunk on the fourth of July, from which extravagancies the mourner generally abstains.

I was once fool enough to become a member of one of those societies of which I have been speaking in the preceding chapter. Very soon after my initiation there was a procession formed, and an oration to be delivered in a meeting-house at the end of the march. I was anxious to hear the oration, as I never before had an opportunity; but was ashamed to be seen in a procession on an occasion like that. I therefore served as a spectator till we approached within a short distance of the house; and know-

ing no other way to gratify my curiosity than by falling into the ranks, yielded to the irksome task, and became one of their company. But, while others were marching with cheerful countenance and uplifted heads, and giving the gentle nod of obeisance to the gaping multitude, as if proud of their situation, I dragged myself along with eyes fixed upon the ground, feeling like a sheep-killing dog, or a cat in a strange garret. I have never been ashamed of it more than once, and that has been from that day to this. And I feel inclined to embrace this opportunity to express my aversion to the adoption of any such measures, in order to express our gratitude to a Supreme Being for past favours. If the benevolence of that Being calls upon us for an expression of gratitude, let it be done with devotional exercises. And those who, for want of piety, cannot freely conform to exercises of this kind, would commit no crime, civilly to assemble together, and listen to the melodious sound of a band of music, prepared for that purpose, in some suitable place, but not in a church, or any building erected for divine worship. Those edifices were intended for more noble purposes, and ought not to be polluted by the admission of such companies on such occasions. And the ruling officers of every church, (admitting they have no aversion of *their own*) ought so far to regard the tender feelings of the more serious, as to set their faces like a flint against condescensions of the kind.

I know there are those who will expect better things of the author, and be ready to say, "his former manifestations of friendship towards us by becoming one of our members, gave us reason to consider him a better friend." I profess myself a true friend to the country in which I

live, and would risque my life in its defence, against any foreign or domestic foe, I care not who. But any undue respect that I have heretofore manifested towards any political denomination, was for want of a just conception of the nature of its institution, and a perfect knowledge of the basis on which such establishment was founded ; and viewing the artificial branches and leaves of charity and benevolence, placed upon the rotten root of national discord by the hands of party-spirited and designing men, I am induced thus publicly to disavow my attachment to any political denomination whatever, and wish to be considered as nothing more nor less than a true American.

There are many moderate men on both sides, who differ in nothing but in name, in whose hands I would not be afraid to venture my life ; but there are others again, in whose hands the life of a dog would hardly be safe, unless he was called by their own name.

A manifestation of political zeal tends only to inflame the zeal of our opponents ; while moderation has a tendency not only to increase the friendship of our friends, but to procure the friendship of our enemies.

A little diversity in our opinions, if kept within the bounds of moderation, would do us no harm ; while an extreme fermentation, if intended only for the niggardly purpose of procuring offices, and commissions, and posts of honour or profit for ourselves or our friends, might be misconstrued by a foreign nation ; and they viewing us as a divided people, might thereby be emboldened to make encroachments upon us ; and so, their wrong calculations, grounded upon our imprudence, might prove an injury to both them and us.

There are thousands on each side, who run into this miserable extreme; who nevertheless are good friends to the country in which they live, and would firmly defend our nation against the insulting depredations of an approaching enemy.

One will boast of his political sentiments, and say, "I am no Frenchman, but a true Federalist." Another with equal zeal will speak against the corruptions of the British government, and declare himself a *real* Republican; as if our public prosperity or adversity depends principally upon our personal respect or aversion to any foreign nation.

Who but an enemy to his country, can feel the least degree of attachment towards either of those nations, whose boundless insolence is manifested towards us, by murdering our citizens in our own waters, and plundering our property upon the high seas. It is needless to comment upon the depredations so familiar to the mind of every man as the murder of Pierce at New-York, and the inhuman butchery committed on board the Chesapeake: and although these insults have been verbally reprobated by the British government, yet we are left to judge of their sincerity by their neglect of an honourable reparation; and a repetition of their devilish arrogance by firing upon the brig Vixen. By a letter from an officer on board, I am informed that a "British ball had carried away their main boom, and threw a splinter in his face." But had it have been the ball instead of a splinter, I suppose the royal captain would have been just as well suited; which comports very well with the insolence frequently

exhibited by the imperious commanders of that haughty nation.

Nor have we the least reason to speak well of the Ne-
 polean tyrant, whose matchless austerity has repeatedly
 been shewn by burning and plundering our vessels, and
 seizing and confiscating our property. We may thank the
 wide ocean for a three thousand miles separation between
 the two continents: for were our territories adjacent to his,
 'tis more than probable he would endeavour to subjugate
 us to his imperial power, as he has done many of the Eu-
 ropean nations. The British fleets and cruisers have also
 had a tendency to retard him in his progress. But no
 thanks to any one for doing us a favour when self-preserva-
 tion is the main spring of their motion.

But, amidst all these injuries and repeated insults from
 both nations, we should do well to avoid a war if possible;
 in which case we should have much to lose and nothing to
 gain. The French Emperor is far out of our reach, bear-
 ing down all landed opposition with which he meets; and
Royal George is complete ruler of the ocean. And if all
 our hostile attempts were crowned with complete success,
 we could obtain nothing but Canada and Nova Scotia; and
 it may be said of that as of self-righteousness, "The more
 "we have of it, the worse we are off."

Amidst the numerous miseries and disadvantages at-
 tending us, on account of the divisions of which I have
 been speaking, I think there is one real benefit that will
 result therefrom. One party will probably serve as a
 check to the other, to keep them from the extremes into
 which probably they would otherwise run. If the Fede-
 ral party were permitted to proceed in their own way, then
 huzza for a navy and standing army. We will be respect-

ed abroad, even if we have to impoverish ourselves at home. On the other hand, if the Democrats could have their wish, there would scarcely be a Merino Sheep left in all Spain. They would establish woolen and cotton manufactories in all directions, and be so rigid in support of an absolute independence, that the homespun must be worn in preference to every thing else, although we might send our raw materials to the distance of three thousand miles, pay the expence of the exports and imports, and obtain the cloth at two thirds the price we could make it at home.

It will not do at present for the husbandman and the manufacturer to live beside each other. It is starvation that promotes the British manufactories. And where is the poor man in America that is reduced to such a state of wretchedness as to be willing to work for a shilling a day, and let his family suffer, so long as we have millions of acres of uncultivated land, sufficient to afford a comfortable support to ten thousand times the number of poor families we have among us.

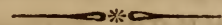
But oft times a man will plead the propriety of his favorite system, although his watchful eye may discover its defects, and his better judgment point him out a better mode. Like a country traveller who missed his road, and had good reason to suspect he was going wrong ; but being possessed of a stubborn disposition, and having a great opinion of his own knowledge, would not fully embrace an idea of his committing an error, but pursued his course, till convinced by ocular demonstration, and found himself far out of the way.

Nor was the man less culpable, who, in time of the revolution sold his farm for paper money, determining to

lay it up till it should become equal in value to silver or gold ; and though dissuaded therefrom by all his best friends, he turned a deaf ear to their good advice, and thro' his own obstinacy brought himself and family to extreme poverty.

And for want of that consideration that every man ought to embrace, the late purchasers of the numerous cargoes of Marino sheep, have abundantly *burnt their fingers*. The man who gave 1500 dollars for a single Marino, has doubtless a thousand times wished his money again in his pocket and the old ram back to Lisbon : and he who gave 6000 dollars for six of them, will not see the interest of his money. A folly for a man to impoverish himself in order to promote the prosperity of the nation.

I have nothing to say against the importation or rearing of sheep ; I wish our farms were stocked with ten times their number. And if our arrivals from Dublin, Belfast and Londonderry, afforded a stock equally as *peaceable* and *profitable* as those from Lisbon, it would conduce not a little to the happiness of our country.



CHAPTER III.

THE Corporation of the city of New-York must not feel grieved that their character was not exhibited in some more conspicuous place ; each one to whom I have addressed myself, could, with almost equal propriety, lay claim to this pre-eminence, which I could confer upon only one ; and as it is never too late to do good, I now take up my pen in order to assert that

Scarce a better code of laws can possibly be enacted, than is ordained and published every year by the Common Council of this city ; and yet, like the ostrich that leaves her egg in the sand to be animated by the influence of the sun, or crushed to atoms by the foot of the traveller, they, for want of that energy that is requisite on all such occasions, and which alone can make themselves respectable and their laws useful, calmly submit to the will of the citizens at large, to execute them without reward, or break them with impunity : in a word, their zeal for the execution of their laws is like children's play, and may with propriety be compared to Jonah's gourd, that came up in a night and perished in a night.

Sometimes they take a fresh start as if they were going to do great things ; the handbills are posted up, and thus reads the newspapers : Be it enacted by the Mayor, Aldermen, and Commonality of the city of New-York, in Common Council convened, &c. &c. and twenty-five dollars fine for a breach of this law ; and for one or two Sabbaths the little boys dare neither play ball nor shoot marbles, for fear of being taken up and carried off. But the bustle, like a fire of shavings, is quickly over, and proves nothing more than a "nine days wonder," when our rulers become as cool as cucumbers, and return again to their old tracks.

Some grocers swear they will trade Sundays, and the authority may help themselves as they can : and when they consider themselves exposed to danger will close their front door, and the buyer must pass in at the *back* door, or through the alley ; and so they screen themselves from the public eye. But these hypocritical cases are but

solitary, and the more general custom is to be *barefaced* about the matter, and keep open their front doors as an invitation to their neighbors to *come* and *buy*.

Thus they, out of choice, stay from church to tend their stores ; and neglect the soul to provide for the body.

There are others again, who would willingly submit to the laws if they were indiscriminately enforced. If I was so situated that I must either trade upon the Sabbath or starve, I would lay all the blame upon the Corporation. For if they would do their duty, and rigorously enforce their laws, my neighbour's shop would be shut upon the Sabbath, and so should mine: and without a good degree of this rigor, neither precept nor example will do much good. For a good example set by a few conscientious individuals, does nothing towards a general fulfilment of the law, but rather encourages its violators. An acquaintance of mine, who kept a grocery, wishing to become obedient to the laws, closed his doors for several Sabbaths successively, and found that *starvation was his doom*: for his next neighbour kept open doors, and was in a fair way to obtain the whole of his custom. So now the poor man, although he offers fifty dollars if the Corporation would enforce their laws against Sabbath-breaking, has to stay from church to keep from starving.

There is scarce an Alderman in this city that can pass from his dwelling-house to his church upon the Sabbath, without beholding a violation of those laws which he has voluntarily instituted, and which by the oath of his office, he is solemnly bound to enforce. Strange as these things may appear, they are no more strange than true !

The mouth of many a man is wide open against the peo-

ple of London, who, at the custom-house admit oaths and take oaths, which they all know to be false at the very time. But we can generally see best at a little distance, otherwise we need not range across the ocean to view the depravity of our European brethren, but could find a little of the same corruption in our own land.

But what can be done to remedy this growing evil? We know, from fatal experience, that a change of Charter Officers answers us no good purpose: we have, therefore, good reason to wish for a long continuance of our present Mayor and Aldermen, seeing almost every set we get grows worse and worse. When D. W. Clinton was in office, Patrick and Jemmy could obtain licence for the purpose of driving a cart, without taking the oath of allegiance, and no questions asked as to their citizenship, whether they were Americans or foreigners, but "here is your licence, give us two dollars." I applied to him for license for an acquaintance of mine, then living in the country, which he granted, upon my paying him *two dollars*; but never asked me whether he was *white* or *black*.

When the political wheel turned over, and we had gotten a Federal Council, they dropt out Esq. Clinton, and appointed a Mr. Thompson, of Dutchess County, as if there was not a man in the city of New-York qualified for that office. This raised such a hedious racket amongst the Yorkers, that the Council soon re-called the appointment, and conferred it on one of our citizens, who, like many others, made a very good beginning, and would suffer none to drive carts but American citizens. But, agreeable to the old adage, "All is well that ends well," the "Town Bull," (as Cheetham called him) added one hundred new

cartmen to the number already *too great*, and thereby almost killed them with kindness. But what of that? Every such imposition brings honey to the hive, and helps along towards making the pot boil. But the mutability of our minds is such, that we must now and then have a change, even if we thereby jump out of the frying-pan into the fire. Not much unlike to our women, who must have their beds and beaureaus moved from place to place about once or twice a year; and after all their trouble and fatigue are sometimes best suited with the old station. Just so with our political wheel; it turned upside down and dropt out the old Mayor; downside up, and dropt out the *Town Bull*. And then, as if it would amount to a crime to miss of promoting one of the Clinton family, already made *rich*, and loaded down with lucrative offices, the Council conferred their usual respects upon this branch of the family, and placed him again in his old chair, at the head of the Common Council, where he conducted about as well as any of them—made good laws but never enforced them.

But this wheel, like the globe we inhabit, being constantly upon the roll, fairly made an eruption last spring, like Vesuvius or *Ætna*, and emptied itself of almost every thing. But I thought *then*, as I think *now*, that they were running too fast for their own party interest, or the general benefit of the community. For I never was of opinion, that barely a man's politics were sufficient to exclude him from office, so long as he discharged the duties incumbent upon him in a manly and judicious manner. Neither am I of opinion, that a man ought to have any office of honour, profit, or power conferred upon him, for any great length of time, so as he become very rich or

haughty thereby, so long as there are others duly qualified to succeed him. But the Federalists of this state had got a council of appointment much to their liking ; who, from the brotherly love at that time manifested by the fluctuating Bostonians and others, felt themselves as strong as lions, and went on Jehu-like, bearing down all opposition, and conducted pretty much like “ Sampson with a Jaw-bone in his hand !” So they gave us another new mayor, who, upon the whole, has done pretty well, only he has made another addition to the number of our cartmen, as if he was fully determined to starve them all to death ; but, in many respects, has done like his predecessors, made good laws, and had them published in the newspapers, and posted upon the corners of the houses, so that every man might read for himself, learn his duty, and then take his choice to obey or let it alone.

This being done, they proceeded with quite too much rigor to make their *other* new appointments ; and while following the bad examples of their opponents, were setting the like bad examples for them again, who will certainly retaliate, and in their turn pay them in their own coin. Too much energy is not good ; many a man injures himself by striking too hard at his enemy, and moderation always ought to be exercised, where the nature of the case will any way admit of it.

Our divisions will never subside so long as our Council is striving to promote one party at the downfall of the other. I think we may thank them for at least one half of the discord there is among us.

Let a man be ever so bad, if his politics are but right, and he possessed of “ correct principles,” this alone is suf-

ficient to entitle him to an office, and at all hazards in he must go. Upon the other hand, be a man ever so honest and upright, and well qualified to discharge the duties of an office, he must be rejected upon the bare principle of his deviating a little from the opinion of those whose opinion is no better than his.

That part of their conduct which I conceive the most reprehensible, and for which I think they ought to blush, was their appointing a man to the honorable and lucrative office of county clerk, who, in time of the revolution was in the habit of plundering the peaceable inhabitants of his neighborhood, and collecting what was called the "*Black rate*,"—which rate the law knew nothing of, and which practice, being unauthorized by law, was no better than robbing or stealing.

This same man had formerly been appointed to the same office by the opposite party at the expulsion of as respectable a man as that county could produce; one who for many years had faithfully discharged the duties of that office.

But policy, (of which our council never fails to have a good share) frequently supersedes the administration of justice, which, in this case, ought to have been administered towards the old clerk, by restoring him to his old office; unless rejected from a consideration that he had already become sufficiently rich, or upon the assignment of any other good reason.

But this same black-rate collector had now changed his sentiments and become as good a federal as *need* be. For you know there is a kind of tree-toad, that always changes its appearance according to the color of the tree on which it lives: and there are some greedy office-hunters who

would change their politics as often as the moon changes, if it would but be a means of their promotion.

As to this collector, who has been thus promoted and made a kind of tool of by both parties, for whose sake men of respectability must be turned out of office; our Council either *did* know his character, or *ought* to have known it: and in either case they were extremely culpable, and might with as great propriety have appointed the rankest British tory or Nova Scotia-man they could have found in the land.

I am, however, not without a sincere belief that a bad man may become a good one.

But this change from bad to good, cannot, in my opinion, be fully effected, let the outward deportment be ever so upright, without sincere repentance, manifested by a good four-fold gospel restitution. "If a man shall steal an ox or a sheep, and kill it or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." Exodus xxii. 1. And wherever this is wanting, let people's pretensions be what they may, I believe there is nothing but the laws of the land restrains them from the like vicious practices, and a repetition of the same abominations.

In former days highway robbery was punished with death: the same by house-robbery and field-robbery, which I suppose is not much better. But of late years our laws are more favorable to offenders, and they can almost sin with impunity; so that many a guilty man escapes the punishment justly due for his offences. And because he is rich, or a good politician, is held up by the chin, when, in fact, he ought to be held up by the neck. We do not often speak of these things, but are willing to let our friends know we have not forgotten them.

But I said a bad man might become a good one; might see the error of his ways and reform. And this will apply not only to the fraudulent and dishonest, to thieves and plunderers, but likewise to those, who, in time of the revolution were so devoid of information, and so blind to their own interest as to entertain, for a long time, a strong attachment toward the British government, and wish them good success, even at the downfall of our own country. For I believe there are many, even of those, who were in time of the war, inveterate enemies to the country, and wished with ardent desire for Britain to obtain a conquest and again spread her government over this land, have since been brought to see their error—become true Americans in heart and life—grieve at the thoughts of their former blindness, and are thankful for the privileges we enjoy as a free and independent nation.

But it is not only the county to which I allude that has thus groaned under the afflicting hand of a corrupt Council, but the whole state of New-York likewise.

Let us view a duel-fighter placed by this honourable body upon the supreme bench, at whose tribunal a malefactor is arraigned and found guilty. There for one murderer to give sentence of death upon another, when, in fact, they ought to be considered by every impartial man both alike guilty! With but little more than this difference, that one, by having good friends, was held up by the chin, while the other, for want of good friends, must receive sentence from the lips of his *brother*; be dragged to the gallows, and there suffer alone, when he was as much entitled to company as the thief upon the cross.

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Whether his patience was entirely exhausted by his long sitting, or whether it was his wish to crush his political opponent entirely under foot, or what other motive he had in almost giving judgment before he sent out the jury, is not for me to say. But to the credit of that honorable body be it spoken, they acted like men possessed of an independent judgment, having an opinion of their own. Whether they considered this great judge as corrupt a man as I have sat him out to be—whether they viewed him with a pistol in his hand and malice in his heart, driving a ball through the vitals of his fellow-mortals, or only starting up from his judicial bench with imperious authority,

almost *commanding* them to bring in large and heavy damages; or whatever else could embolden them to commit so great a crime, as to pay so little regard to so pointed a charge, I cannot tell; but believe they were actuated by a disposition to do justice between man and man. So, instead of returning with a verdict of *ten thousand dollars* for the plaintiff, they brought in only twenty-five!

I do not undertake to say how far, in this case, the defendant substantiated his charge, nor how far he was culpable for making a declaration which he could not fully substantiate; but I give great credit to the jury for giving so little attention to their judge, who, I believe, was more mortified at their verdict than either of the contending parties.

Well would it be for us, if our Legislative and executive bodies were made up of men like these; who, from a wish to administer justice, lay aside every kind of party spirit, and impartially execute that equality which our neighbours (let our difference in opinion be as they may) have a good right to expect and demand of us and we of them.

Had the conduct of this imperious judge been regulated by this rule, he would have saved me the trouble of pointing my pen at his matchless partiality. Indeed, was this rule universally adopted for the regulation of our conduct, it would contribute not a little towards our credit as individuals, and place us upon the very pinnacle of national honour.

CHAPTER IV.

AMONG the many glaring inconsistencies and gross absurdities propagated by human industry, there is none that overtops that doctrine properly denominated Antinomian, but zealously advocated by some religious professors of another name. For they will sometimes give a general invitation, and call upon all men every where to repent. And tell them the wages of sin is death, and point out their duty towards God and man, saying, "This is the way, walk ye in it," Isaiah xxx. 21. And at other times tell them they can do nothing, and hold forth their new fangled doctrine of particular election and reprobation, with as much zeal (apparently) as if it had been authenticated by an angel from the celestial regions. But we ought not to find much fault with a predestinarian for now and then manifesting an inconsistency with himself, by preaching free grace, and giving a general invitation to sinners to repent and turn to the Lord. A drunkard is not to be blamed for staggering; and a child when corrected ought to be allowed the privilege of crying: And by the same rule we hardly ought to contradict those men, although they frequently contradict themselves; but allow them to step a little over their own bounds; for otherwise (they have so little elbow room, and the ground on which they stand is so narrow that) the very best of them would be puzzled to get along. One of them publicly exhorted his hearers, that if they would wish to get God's blessings entailed upon their posterity, to train up their children in a moral and religious way! But another of their most re-

spectable preachers,* not quite so pliable in his manner, addressed his audience in language like this: "There was sin enough in the very best prayer I ever made, to damn not only my own soul and this whole congregation, but likewise to sink the whole human family to the infernal regions, there to endure the torments of hell forever!"

Now I would not interrogate Mr. P——, and ask him why he persists in the abominable practice of praying such sinful prayers? For I very well know what his answer would be, that he "cannot help it;" and upon no other than this principle would I consider him free from blame: But would rather ask you, Sir, if your prayers were all alike bad, (there can be no best in the case) whence then the propriety of intimating that one is better than another?

Upon the other hand, if there *is* any difference, some of them not quite so bad as others, who dare be so bold as to point out the difference, and say such an one is good for something, and such good for nothing? Much less to assert that the very best is bad enough to sink the world to hell!

But it is common for good men to think the worst of themselves and their performances: Charity would therefore incline me to believe you to be not near so bad as you think for.

But this miserable doctrine of *You can and you can't*, appears the less odious for its being the more familiar. And its propagators make themselves appear as ridiculous as the booksellers in Maiden-lane, who would fain make every body believe that every lottery ticket purchased at

any other office would come out blank, and those sold by them would most assuredly each draw a prize of twenty-five thousand dollars.

When taking a view of the hand-bills posted up at the corner of almost every block throughout the city, and can see little else but, "*Lucky Lottery Office of G. & R. Waitc,*" I am led to ask, Are these men fools, or do they think every body else so?" For they hold up the idea, that if a man has eight or ten dollars to spare, he has nothing to do but to call at No. 64 or 38 Maiden-lane, lay out his money for a ticket, and he is as sure of a fortune as if he had it already in his pocket. Not a chimney sweep in the city that would be influenced by their publications, but rather point the finger and laugh at those who make themselves appear so much like little children.

There are other religious tenets much more agreeable to the scripture, propagated by men of zeal and integrity, who do much honor to the cause in which they are engaged, and deserve credit for their indefatigable diligence and great assiduity in striving to promote the well being of mankind. It is our duty to hold these worthy men, and many of their followers in high esteem. But, (lamentable to say) there are some of their followers who have too much sail for their ballast. And I think, sometimes manifest more zeal than they really possess. Or, to speak more cautiously, they possess a zeal, but not according to knowledge, Rom. x. 2. who will almost go through fire and water to attend to the outward means of grace, whose gestures in time of devotion are extremely disgusting; and by whose side a person possessed of a common degree of moderation cannot sit without being disturbed by their wild-fire. Some gracious

minded people have frequently been robbed of the comfortable exercises of their minds by the stamping and slapping and hooting of those who appear as if they thought religion consisted entirely in noise and racket and hubbub. Pity but they could view themselves with an impartial eye before a looking-glass, and be made ashamed of such silly conduct.

For they not only bring a disgrace upon themselves, which they justly deserve, but likewise upon the more respectable and worthy members with whom they are connected. When I go to a house of devotion, I wish to hear what may be said; but when the voice of the speaker is obstructed by the clamors of the clamorous, I could wish myself at home. But this they call the "power of God." Quite too good a name for so enthusiastic an exercise. Let me die the death of the righteous, and let my last end be like his; but let me always be kept by the "power of God" from such sottish extremes as are exhibited by those, who seem as if they cared for nothing but a present enjoyment of these perishable flights of transitory comfort. It is some relief for a sick person to groan; and it is equally as natural for a man in trouble to vent his grief with a sigh; but for one to walk in the light of his own fire, and compass himself about with sparks of his own kindling, he need promise himself no better reward than to lie down in sorrow.

These light-headed boys (for such in fact they are, whether old or young) must be seen and heard above every body else—choose the "uppermost seats in the synagogues," and are fond of "greetings in the market places." Their minds are no ways susceptible of the most

gentle reproof; but their own way is best: "It is not right to restrain the *power of God*."—So there is none so deaf as those that won't hear; and it is of no use to offer spectacles to a man that is blind.

Some attend the house of public devotion to see and be seen; and for that purpose are sure always to place themselves in some conspicuous situation answerable to their corrupt views. Others go to hear and be heard, and will not fail to give a hearty *Amen* at the middle, and sometimes at the very beginning of a sentence, before it is possible for the most discerning person in the world to form the least idea of what is going to be said. Such singularities ought always to be avoided, (and will be by every well-informed person) for they only tend to attract the attention of the people, and draw their minds from a better employment.

But any thing to give vent to their wonderful zeal; and wherein the tongue falls short of this, the hand, and sometimes the foot, must be engaged in the same employment: and thus they strain their lungs and limbs for but little other purpose than to be heard, or to say the best we can, to give vent to that extravagant zeal, which had much better be restrained than vented, to the entire subversion of Christian decorum and all good order.

If by preaching or praying, or any other means of grace, tempered with a due proportion of gospel zeal, sinners, by thousands, were pricked to the heart, and constrained to cry aloud for mercy, and enquire what they should do to be saved; or pious Christians constrained to raise their voices with their hearts, I should be highly gratified at the sight; and think, in such a case, every laborer in the

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But it is common for good men to think the worst of themselves and their performances: Charity would therefore incline me to believe you to be not near so bad as you think for.

But this miserable doctrine of *You can and you can't*, appears the less odious for its being the more familiar. And its propagators make themselves appear as ridiculous as the booksellers in Maiden-lane, who would fain make every body believe that every lottery ticket purchased at

any other office would come out blank, and those sold by them would most assuredly each draw a prize of twenty-five thousand dollars.

When taking a view of the hand-bills posted up at the corner of almost every block throughout the city, and can see little else but, "*Lucky Lottery Office of G. & R. Waite,*" I am led to ask, Are these men fools, or do they think every body else so?" For they hold up the idea, that if a man has eight or ten dollars to spare, he has nothing to do but to call at No. 64 or 38 Maiden-lane, lay out his money for a ticket, and he is as sure of a fortune as if he had it already in his pocket. Not a chimney sweep in the city that would be influenced by their publications, but rather point the finger and laugh at those who make themselves appear so much like little children.

There are other religious tenets much more agreeable to the scripture, propagated by men of zeal and integrity, who do much honor to the cause in which they are engaged, and deserve credit for their indefatigable diligence and great assiduity in striving to promote the well being of mankind. It is our duty to hold these worthy men, and many of their followers in high esteem. But, (lamentable to say) there are some of their followers who have too much sail for their ballast. And I think, sometimes manifest more zeal than they really possess. Or, to speak more cautiously, they possess a zeal, but not according to knowledge, Rom. x. 2. who will almost go through fire and water to attend to the outward means of grace, whose gestures in time of devotion are extremely disgusting; and by whose side a person possessed of a common degree of moderation cannot sit without being disturbed by their wild-fire. Some gracious

mindful people have frequently been robbed of the comfortable exercises of their minds by the stamping and slapping and hooting of those who appear as if they thought religion consisted entirely in noise and racket and hubbub. Pity but they could view themselves with an impartial eye before a looking-glass, and be made ashamed of such silly conduct.

For they not only bring a disgrace upon themselves, which they justly deserve, but likewise upon the more respectable and worthy members with whom they are connected. When I go to a house of devotion, I wish to hear what may be said; but when the voice of the speaker is obstructed by the clamors of the clamorous, I could wish myself at home. But this they call the "power of God." Quite too good a name for so enthusiastic an exercise. Let me die the death of the righteous, and let my last end be like his; but let me always be kept by the "power of God" from such sottish extremes as are exhibited by those, who seem as if they cared for nothing but a present enjoyment of these perishable flights of transitory comfort. It is some relief for a sick person to groan; and it is equally as natural for a man in trouble to vent his grief with a sigh; but for one to walk in the light of his own fire, and compass himself about with sparks of his own kindling, he need promise himself no better reward than to lie down in sorrow.

These light-headed boys (for such in fact they are, whether old or young) must be seen and heard above every body else—choose the "uppermost seats in the synagogues," and are fond of "greetings in the market places." Their minds are no ways susceptible of the most

gentle reproof; but their own way is best: "It is not right to restrain the *power of God*."—So there is none so deaf as those that won't hear; and it is of no use to offer spectacles to a man that is blind.

Some attend the house of public devotion to see and be seen; and for that purpose are sure always to place themselves in some conspicuous situation answerable to their corrupt views. Others go to hear and be heard, and will not fail to give a hearty *Amen* at the middle, and sometimes at the very beginning of a sentence, before it is possible for the most discerning person in the world to form the least idea of what is going to be said. Such singularities ought always to be avoided, (and will be by every well-informed person) for they only tend to attract the attention of the people, and draw their minds from a better employment.

But any thing to give vent to their wonderful zeal; and wherein the tongue falls short of this, the hand, and sometimes the foot, must be engaged in the same employment: and thus they strain their lungs and limbs for but little other purpose than to be heard, or to say the best we can, to give vent to that extravagant zeal, which had much better be restrained than vented, to the entire subversion of Christian decorum and all good order.

If by preaching or praying, or any other means of grace, tempered with a due proportion of gospel zeal, sinners, by thousands, were pricked to the heart, and constrained to cry aloud for mercy, and enquire what they should do to be saved; or pious Christians constrained to raise their voices with their hearts, I should be highly gratified at the sight; and think, in such a case, every laborer in the

pose we can do nothing better than to exercise all the prudence and discretion we are possessed of, and conduct accordingly.

With regard to the forms of public worship, I believe a man may introduce it either by singing, praying, reading or exhortation. I think it no ways material, because I cannot find that scripture directs us to any particular mode. Therefore, in this respect, let each one exercise his judgment, and yield to such impressions, or conform to such modes as appear best calculated to promote the spiritual prosperity of his fellow-mortals.

When we take a view of our Saviour's sermon upon the mount, and consider with what plainness and simplicity he addressed himself to his audience, we are ready to consider this as a suitable example for all our ministerial brethren in their public administrations.

No divisions to be found except what naturally arose from the different subjects upon which he was speaking. This pattern by our divine master, together with the like examples shewn us by all the sacred penmen, ought to be taken for a guide whenever a man stands between the living and the dead, with the sword of the spirit in his mouth.

But since we have become wise above what is written, we can make artificial divisions and subdivisions in our discourses, and adorn our ministerial exercises with as many little trinkets and gewgaws as there are demi-semi-quavers in a semibreve.

Sometimes the preacher, at the introduction of public worship, prays to the Lord to direct his mind to some suitable portion of scripture, as if he was at a loss for a subject. But upon his opening the bible, we behold a leaf

bent down, upon which his mind (doubtless) had already been fixed, and his sections and divisions and sub-divisions all completely made out.

I might, with equal propriety, advance an objection against the modern mode of singing in the manner generally practised by many Christian Churches and worshipping assemblies.

That the singing of psalms and hymns and spiritual songs, constituted a part of the devotional exercises of the primitive Christians, I have not the least doubt. Yet I have no assurance that it was their practice to carry the four parts agreeably to our modern customs, viz. bass, tenor, counter, and treble; much less to make use of fuge-ing tunes, which appear to contain more curiosity than any thing else; and from a want of solemnity, ought never to be admitted into the devotional exercises of worshipping assemblies; being better calculated to amuse the carnal mind than to animate the pious soul.

But these I consider as mere trifles when compared to the following extravagancies, for which every guilty person ought to blush.

I have known some to attend church, and read prayers upon the Sabbath, with the appearance of the greatest sanctity, and the next day attend the cock-pit or card-table, and adorn their common conversation with oaths and imprecations, which give sufficient evidence of the wickedness of their hearts. No form of religion in their families, that being entirely restricted to the church, and, like a prisoner, confined within its walls.

Those very people would stand up in the presence of God and a large congregation with their children, and sometimes the children of other people, of whose souls they

would take no more care than they do of the souls of their beasts, (if they have any) as to setting good examples, or giving religious instruction, and promise that they should “renounce the devil and all his works, the pomps and vanities of this wicked world,” &c. And thus they mock their God by promising for their children what they are not willing to perform themselves. And then, as if their duty was entirely accomplished, and they free from every kind of restraint, away to the hore-race or card-table, grasping after sensual delights, by giving way to worldly, profane, and immoral practices, to the breach of a solemn promise, and the neglect of their souls. And thus they go to any length whatever in vice, without receiving a suitable reproof from their minister, or any of the officers of the church to which they belong ; and are thus left peaceably to go on in sin, instead of being justly punished with expulsion.

They are, nevertheless, sure to take their seats in the church, and meet their Domini upon the Sabbath, who will not fail to appear with a powdered head and ministerial robe, whose change of voice and change of dress may properly be denominated a gross violation of that apostolic rule, that teaches all things to be done decently and in order. 1 Cor. xiv. 40.

We nevertheless hear him preach a good sermon, or rather read a very good lesson of morality, and give wholesome instructions to his congregation ; but never inforces his precepts by imposing the penalty of expulsion upon the offender. But as I said of our Corporation, so I say of some nominal ministers of the gospel, that they are like the ostrich that lays her egg in the sand—lays a good egg, and takes no further care.

But in once sense the minister is *worse* than the corporation; for they will not very often break their own laws, but *he* will sometimes preach against pride, and at the same time go with a powdered head!

And some of his congregation do upon the Sabbath, with solemn voice and face of sanctity, cry, "Lord have mercy upon us, and incline our hearts to keep" the very laws they voluntarily break from day to day!!! They are very careful, while engaged in public devotional exercises, to bow the head and bend the knee at the name of "Jesus," in whose name they profess to be assembled. But this kind of formality is entirely omitted while at the tavern or ale-house; for then they can make use of oaths and imprecations, as if their meeting-house religion was all the religion they cared for.

There are some popular ministers of the gospel, whose eloquence is calculated to charm the heart of a stone, and greatly attract the attention of a listening audience—who are much in the habit of acting the part of an auctioneer, by striking at the highest bid, and making merchandize of the gospel. They will remove from post to pillar, and from pillar to post, in order to change a bad situation for a good one. And then with a hawk's eye and listening ear, are always attentive to the loudest call: and if it is of a gingling kind, will up stakes, like a Turkish caravan, and away to the land that flows with milk and honey. No matter what becomes of the flock that is left behind. The good shepherd may keep them, or the wolf may take them; but at any rate, the reverend clergyman must try to increase his salary, for the "laborer is worthy of his hire."

The prosperity of the church, or the good of souls, is

not uppermost in his mind, but how he can contrive matters so as to increase his wages and get more money.

But at language like this, perhaps the money-hunter will feel his mind disturbed, and enquire as the Philistines did; "Who hath done this?" and want nothing but an opportunity to serve me as *they* did Sampson.

Some dogs want nothing but the sound of a whip, and they will yelp worse than if their heads were cut off; while others are so sulky, they would bear to be cut into pound pieces before they would quit their grip.

Again, some dogs are good for nothing but to bark; others of a more ravenous disposition, will give only a growl and a snap, and the snap comes first.

When I see a minister of the gospel (improperly so called) quit his situation, where he gets a thousand dollars per annum, listen to a "louder call," turn his back upon his congregation, and go where he can get fifteen hundred, it makes me think of the auctioneers at the Coffee-house, where they are always careful to strike off their goods to the highest bidder. There is nevertheless this nominal difference, the latter gives it the name of the highest bid, the former of the loudest call: but this is only using different terms to express the same idea; as if you should ask a man to drink a glass of grog; but offering the same to a woman, you would politely call it *spirits and water*.

There are others again, who, in order to quench their insatiable thirst after the guineas and dollars, are still less observing of the rules of common decency. The discipline of their church will not admit of their peddling themselves about from one congregation to another of the same order, to increase their salary;

but they make no conscience of deserting from the denomination to which they belong, to espouse the cause of an adverse party.

These poor wretches, above all people I ever knew, are possessed of the least degree of gratitude; and it is said that "the sin of ingratitude is worse than the sin of witchcraft." Their friends had borne with their weaknesses, and taken them by the hand when they were scarce able to walk straight, or go alone; and listened to their feeble but well-meant endeavors with prayerful attention—made no account of their repeated blunders; but when taking a view of their hobbling diligence and snail-like proficiency, were ever ready to strengthen their hands and encourage their hearts, from a consideration that they were sincere, though not possessed of the eloquence of an orator.

But no sooner do they find themselves independent, and feel like sons of liberty, (having a lively sense of their own ministerial abilities) than the serpent with his beguiling influence, begins to whisper. The loaves and fishes are exhibited to view. The devil offers a good share of worldly riches and honor upon certain easy conditions—your labor is hard, your church government is bad, you are not well respected, you will die a poor man; and a thousand other things never before thought of, is brought to view. When the splendid sight of a Domini in silver slippers ravishes the mind, and the bare shadow of preferment induces the man to cease from the promulgation of a doctrine truly honorable, and accept of an offer that ought to have been despised.

A gospel money-hunter when wishing to increase his

salary, and go where he can get more dollars, will not fail to furnish himself with some very plausible apology for so doing. Thus said one when about to desert from one society to another: "It is not *money* I am seeking after, but a church with whose government I shall be suited." But he took good care and placed himself where he increased his salary about five hundred per cent: and this I suppose was the church-government he was seeking after. If he could have been ordained a Bishop, or made a Presiding Elder, it is not probable he would have found fault with the government of the church.

But as for such trash, the sooner they go the better; for their room is much better than their company. He that is the most anxious to obtain an office of power, whether it be of a civil or religious nature, will be the most mortified at the want of success, and generally the least fit for the preferment after which he is aspiring. And when a man will stick up his nose, and relinquish what little power he has, because his friends don't think fit to give him greater, it is a pretty good evidence that he is not worthy of a more elevated station; and if he could obtain it, would quickly shew the haughtiness of his disposition, by a display of that tyranny, of which he complains as being exercised towards him, by their not exalting him to a higher post of honor; which preferment he thinks he had a just right to demand at their hands.

So much for listening to the delusions of Satan, who is pretty sure to entrap every one that will lend him their attention: "Virtue that parlies is near a surrender." He that runs away from a good cause for honor, ease, or profit, ought to feel ashamed for listening to the voice of decep-

tion. How did Eve disgrace herself, and fall a victim to the beguiling influence of the serpent? She gave her attention to his insinuations; and I think they were well calculated to answer the intended purpose; read Gen. iii. 4, 5. Had he have told her in downright plain terms that God is a liar, and you need not believe his word; Eve, it is more than probable, would have been startled, and the devil's plan entirely defeated. But here was a complete mixture of policy and fraud, in order to rob the woman of her soul. Fraud is not to be tolerated in any case whatever; but policy may be used in certain cases, and is sometimes practised by the very best of men. See Job ii. 10—the good man, instead of calling his wife “a fool” (as no doubt he thought she was) softened the expression a little by saying, “Thou speakest as one of the foolish women speaketh.” Had he without mincing the matter, called her a “downright fool,” she might have thought herself entirely singular, and (at least in her husband's esteem) the very worst woman in the world: and ten to one but she would spit in his face. But instead of this (whatever his thoughts were about the matter) he only compares her to others of the like kind; as much as to say, There are other foolish women in the world as well as you.

It is very well known that misery loves company; and Job by this comparison I suppose induced his wicked wife to think there were other women as bad as herself, and thereby kept clear of a family war, which might otherwise have ensued, to the disturbance of their peace, and the loss of blood.

Well would it be for men in general, thus to extenuate

the faults of their wives a little, and not put the worst construction upon every thing ; but the very best that the nature of their case would any way admit of. But it is generally great *I* and little *you*.

But another dab at the hireling. When two hogs are eating together at one trough, each one is disposed to drive the other away, although there may be food enough for them both, and to spare ; so the one that gets the upper hand gains nothing but a victory after all. Not so with the gospel-hireling.

Where there is but one premium to be obtained, and that premium, be it ever so great, not half enough to satiate the voracious appetite of him who obtains it, no wonder if the applicant should act the part of a lion in the forest, that expels every other beast of prey, that he may have the whole range to himself. For scarce did a wolf descend from the Alps in quest of prey with much more greediness than some insatiable gospel money-hunters aspire after an increase of salary. And in fact, I think all those who seek after the fleece more than the flock, ought to be publicly advertised, and served as our auctioneers do the Merino sheep—struck off to the highest bidder. The man has by this time got into a more elevated station, and not content with the highest bid, but looks for the grand appellation of the Right Reverend, &c. And for want of this respect scarcely will the moderation of his temper restrain him from shewing signs of high resentment.

When we point at people's faults, and give them no better appellation than they justly deserve ; they will hardly answer to their own names ; and sometimes take exception at not being treated with greater respect. As it was with

a man I knew, who travelled through the country, mending old pots and kettles, and sometimes would make a silver or a gold ring. A woman who wanted her kettle mended, seeing him pass by with his tools, ran out and called, tinker, tinker—he, not thinking himself treated with due respect, passed on with a deaf ear : but her repeated calls struck the organ with redoubled force, till at length he was constrained to turn his head ; then with lordly motion, and loud tone of resentment, exclaimed, “ My name is not tinker ; my name is John Lowright.” Had she have stiled him “ silversmith,” no doubt but he would have answered at the very first call.

It is not good for decent people to associate much with men of this description, least their own minds should get corrupted also ; for he that lies down with dogs must expect to rise up with fleas ; and a man that thinks so little of himself as to form an intimacy with mean company, gives plain evidence of a low mind.

We will now, for a moment, bid adieu to such enormous extravagancies, practised by those from whom we could not reasonably expect much better things, and take a view of crimes, in themselves of less magnitude, but greatly exaggerated by a deviation from good and wholesome church-laws, instituted by men of piety, but not enforced with much rigor ; a deviation from which is a greater crime in one person than in another.

CHAPTER VII.

HE that undertakes to please every body will please no body, and lose his labor in the bargain. But a man, being actuated by right motives, need not care much who he pleases or displeases, so as he keeps a conscience void of offence.

He that endeavors to follow the fashions of the world, will never keep up with them. But they who keep steady along, are sure to be in the fashion once in a while, and avoid that expensive slavery to which they must otherwise subject themselves, and to which none but simpleton's will conform.

The little cloud, apparently not bigger than a man's hand, that arose out of the sea, soon spread itself over the face of the sky, and obscured the whole atmosphere.

We don't need a telescope to view the growing evils of the day. They have already swelled to such magnitude that we can see them with a naked eye. And as we are commanded to "abstain from all appearance of evil," and not "destroy our weak brethren with our strong meat," I have therefore thought proper to caution my readers against granting themselves certain indulgencies, and conforming to worldly fashions, which, though they can possibly practise without material injury to themselves, may prove hurtful to others, who stand ready to pattern after them, to their own spiritual disadvantage, and the grief of many a well disposed person.

Some people are so credulous, that they are almost ready to believe every thing they hear, its apparent in-

consistency notwithstanding. Others, whether their information comes from the pulpit or the press, or any other quarter, do examine with candor, and embrace no more than what comes well authenticated, and bears the image of truth.

We do not require the wisdom of a prophet, when we see two hills to discern that there is a valley between them—a white frost is a sure forerunner of a southerly wind; and always when the wild geeze fly to the southward, we may reasonably suppose the northern lakes are covered with ice. And with almost equal propriety may we say, the society is a fallen people in whom we can discover such infallible signs of apostacy. We will now take a view of the enormous nails of some of these pious fashion-followers, extending the eighth of an inch beyond their finger's ends—this I call pride; and to mend the matter a little I will call it by its right name, *devilish pride*. And will now ask the reader to shew me the difference (if there is any) between this disposition of mind, and that with which the people are actuated who really belong to the kingdom of the devil? I think there is a small balance in favor to the non-professor: but to speak in the softest language we can, the one is bad, the other is worse.

It is true, we can find no powder, as on the heads of many others; yet we can find something that does not differ from it the width of a straw. Only take a view of the inverted hair, (for I dont know what else to call it) it can't be allowed to rest where nature had placed it, but it must be forced up the contrary way; and for what other purpose than to gratify a species of that same pride by which

those are actuated who really load their heads with powder.

If it can be made to appear that nature has committed an error, and placed the hair wrong end foremost, I should have nothing to say against it; and in that case they would do right, both preachers and hearers, to invert the hair; and while nature pulls one way, they ought to pull the other; and if the conflict should be so sharp as for the hair to fly out by the roots, I should have nothing to say against it, but would pity the man for his misfortune, and applaud him for his courage and conduct. For I should much rather see a man without a hair upon his head, than to see him sneak away and give up so good a cause. But until it can be fully proved that nature has been thus deficient, I shall insist upon it that it is a folly to take so much pains to set so poor an example; and that a man has as good a right to invert the whole body as a single hair; and he might for fashion sake or singularity sake, walk backwards, or upon all fours, so as he does but excite the admiration of his spectators.

Such people just put themselves upon a level with the young fops, who walk our streets with their spectacles on, who pride themselves in the identical practice, to which, if they were subjected by necessity, would prove a mortification to their very souls. But any thing to appear singular; or any thing to appear in the fashion, so as a man is taken notice of and respected.

And the people who nick their horse's tails, and trim their ears in the manner as some do, are actuated by a spirit no less diabolical, and a pity but they should be served in the same manner. Nor will I excuse the farmers

throughout the country, for punishing their horses by cutting off their tails, which nature hath given for the valuable purpose of beating away the flies. Now I am an advocate for what is called the golden rule, do as you would be done by—serve your horses as you would wish them to serve you, upon a change of circumstances. What nature hath given us we have a just claim to ; and no man ought to deprive us of it, unless to answer some better purpose than the gratification of pride. And if some of our very old traditionarians were to cut as much from the tails of their coats as they do from the tails of their colts, each one would save enough to make a boy a waistcoat ; and as the saying is, a penny saved is as good as a penny earned. But to the hair again.

Whenever I see a boy (for I'll call 'em all boys) with his head decorated in this manner, and his hair not suffered to rest where nature had placed it, I immediately think there ought to be a pair of shoe-maker's nippers applied to the head to cure the disorder of the mind ; or to speak with more modesty, they ought to take a pair of tweezers, and serve their heads as the Chinese do their chins.

These examples are the more contagious by coming sometimes from a ministerial quarter.—A child wants no better apology for his faults than the example of his father. For my part, I am at a loss to know with what face a minister of the gospel could preach against pride, or reprove a woman for curling her hair, or the putting on of gold or any other needless ornament, so long as he can indulge himself in a practice, if not equally as vile, yet a practice entirely useless, to say the best.

But the pride of different people run in channels as di-

ametrically opposite as the blood that passes through our arteries and veins. Some content themselves with having their hair to stand erect, like the bushes and briars of a forest—enough to affright one who never saw the like before. Others will let it have its natural course, only it must be permitted to grow to an enormous length, and dingle over the eyes and nose like the wattles of a turkey-cock, or an old rooster.—“It is worse to be like a beast than it is to be a beast.”

Nor do I think but that a man's whiskers or ear-locks, or whatever you call them, ought to share the same fate ; seeing they are intended for no other than the same purpose. No sooner does the hair begin to peep through the skin of the face, than the boy begins to shew his attachment to the fashions of the world ; and tries to play the man, by exhibiting a frizly lock on each side of his face. Thus some are content with a round lock upon the cheek, while others, still more vain, must have a kind of half moon, beginning at the temple, and in a circular form passing the root of the ear, and finishing its course near the corner of the mouth. Its extent across the cheek bears a very good resemblance to the passage of the gulf stream across the atlantic ocean. With this little difference, the one is natural, the other artificial. But if I was disposed to any thing of this kind, I would as soon carry my whisker on the end of my chin ; for I would not care a straw whether it should be said that I was following an old fashion, or introducing a new one.

Some fashions can be followed without much expence, while the earnings of an industrious person are far too little to support others. Some say a person may as well be

out of the world as out of the fashion: others, with greater propriety assert, that a man ought to "cut his coat according to his cloth." He that knows what it is to earn money by hard labor, generally knows best how to keep it; but with a man who receives money by handfuls, without much exertion, it is generally "light come, light go."

There are some young men, qualified by nature, improved by art, assisted by good friends, and placed in a situation where their earnings, with frugality, would support themselves and afford relief to many of their suffering friends, and yet, being destitute of that prudence that ought always to adorn their lives, thoughtlessly squander away their earnings, reduce themselves to poverty, and then, for want of wherewithal to indulge themselves in superfluity and intemperance, betake themselves to unlawful means, and so disgrace themselves in order to appear honorable.

But what extravagancies may we not expect of those who stand ready at all times to pattern after every new thing they see or hear of. It is this that frequently keeps the poor from getting rich, and brings the rich to poverty. When a new fashion is introduced, the rich and poor are both alike anxious to appear in the tip of the mode; and sometimes the latter, by exerting every nerve, will make as goodly an appearance as the former: but at other times, the poverty of the poor (to their great mortification) keeps them a little behind. Well would it be for all such to consult their own interest, and be governed more by their own abilities than by the examples of the extravagant. It is not comely to see a man with a ruffled shirt and a ragged coat, nor a woman dressed in silk with holes in the heels

of her stockings. Others contract debts, to indulge themselves in pride, which they never find themselves able to pay. Poverty and pride, although very often found together, are nevertheless very unequal companions. I have heard of a woman, who, at the loss of a child, two or three months old, was so anxious to furnish herself with a suit of mourning, that she did actually make use of the money for that purpose which her industrious husband had laid up in order to pay his house-rent, whose furniture within a few days was sold to satisfy the demands of the landlord. She being interrogated how she could have a heart thus to make use of the money while the rent remained unpaid, and her husband's clothes neither comfortable nor decent, replied in a rage, "I don't care, I will have clothes if I go to the devil after them."



CHAPTER VIII.

IT was one of the wise sayings of one of the wisest of men, that "The destruction of the poor is their poverty." And had he have lived among us of late years, no doubt but his tune would have been somewhat changed, and he have told us the destruction of the poor is their drinking too much rum.

The tipler continues his custom at the ale-house or tavern, till his purse and his credit and the landlord's patience are all exhausted, and then confers the like respects upon any one who will trust him for a glass of rum. No matter

what is the situation of the family. The children may cry for want of bread, and go to bed supperless, but at all hazards the man must have his grog ! A pitiful sight indeed, to behold a company of robust hearty looking men, neglecting their business, and sitting no better examples for their neighbors and their children, than to spend their time and their money at a tavern, where there is little else but profane talk, foolish chit chat, and telling of stories, from which no one can derive any useful knowledge. Some tell a story an hour long, and then it is difficult to find where they begun, or where they left off. The cream of all their wisdom is nothing more than whey, and its quintessence as insipid as dishwater.

Some of these spendthrifts will squeeze out three pence in the morning for a glass of bitters, and then think themselves fully entitled to smoak segars all day upon free cost, crowd around the fire, and take up the room of better customers, stop other people's mouths with their tongues, and scarce suffer any to speak but themselves ; just like a bell, no substance within, and good for nothing but to make a noise.

If they would tell us why water don't run up hill, or why the moon don't change upon the Sabbath as often as on any other day ; or what is the reason the sun is not always on the meridian line at twelve o'clock, some benefit could be derived from their conversation. But instead of this, each one has to tell which kind of liquor he likes best ; and how much he has drank at a time without getting drunk ; and will sometimes dispute which is the wholesomest Stoughton's bitters, tanzy bitters, or *raw*

rum ; when each one is sure to give his voice in favor of that which best suits his taste.

When a man's time and money are spent in this way, no wonder that his children are brought up in rags and ignorance. Some are too poor to educate their children themselves, and too proud to send them to the free school, and by that means they are fit for neither one thing nor the other. I have known one to request the landlord to cast up the cartage of twelve loads at one shilling and six pence per load ; and to inquire the amount of the inspection of twenty-five loads of wood at two cents per load !

Much credit is due to all those who have opened the hand of liberality for the establishment of the New-York Free School in this city. And much would it be to the credit of those poor men, to accept of these kind offers, and send their children where they can reap the benefit of so noble an institution. But no fountain can cast up a stream higher than itself. If I could find a man who had never known the benefit nor the want of education, from him I would look for no better things. But as the matter is, there are hundreds of children that really ought to be taken by lawful force from their poor drunken parents, and placed in a better situation.

If the grog-drinker should save six pence per day, in twelve months he could lay up a sum sufficient to buy a cow. This frugality would conduce much to the comfort of many a poor family, by stopping the cries of the needy children.

If the keeper of a tavern or grog-shop, was not doubly fortified against the absurdities of his customers, this practice, among many others, would be enough to excite him

to anger. In comes three or four men, apparently as dry as fish, in a great hurry, and give a wrap upon the counter, saying, Landlord, give us something to drink. Up starts the good man, not willing to detain them a moment, Gentleman, what will you please to have? But not one of them knowing his own mind, the question is, Patrick, what shall it be? O, I don't care, any thing you please. Jemmy, and what will *you have*; a glass of brandy or a glass of gin? Faith, and I can drink any thing that comes to hand. How would you like a glass of brandy-sling? Why, upon my soul, I can drink any thing else but sling. I am no ways difficult—suit yourself and you will suit me.

By this time the landlord, being tired of their pro and con, and his patience nearly exhausted, sits himself down to take his rest, thinking to compose himself till the important question shall come to a decision. But, no sooner has he taken his seat, than his ears are again accosted with “Come, landlord, pour us out something to drink.” Yet no one has any choice, and each one can drink any thing that comes to hand. The question is again put around, What will you drink? And, after mature deliberation, they come to an agreement, and it is, Landlord, pour us out some brandy. Gentlemen, I am at your service: How much would you wish to have? Well, I don't know; Boys, I call'd you in in order to give you a treat; how much can we drink? I suppose each of us a small glass will about answer. A small glass indeed! Don't let us trouble the house for nothing: for my part I have been hard at work, and feel very dry. So after quantity and quality, and every thing else is mutually agreed upon,

the "landlord" obtains his discharge, and is glad to see their backs turned. Give me any thing but a grog-shop and a sailor's boarding-house.



CHAPTER IX.

WHEN a man is dunned for a debt which he is unable to pay, he replies, "You ought to have had it long ago; but money is scarce, and hard to be got; you must try to wait a little longer." Indeed money is always hard to be got when there is nothing to spare to get it with—and frequently the frivolous plea of the scarcity of money shews the want of a better excuse. But I will readily admit that in certain cases the excuse may be a good one: and for the existence of this evil we may thank the rich, not the poor.—A wealthy farmer can pay one hundred pounds for land, or an hundred dollars for cattle wherewith to stock his farm; but when a poor mechanic or laborer brings in a bill of five or six dollars for services faithfully performed, it is like drawing teeth to get a cent out of his purse, but he must be put off with a call again; I have no money to spare—don't you want a bushel of grain for your family? So the poor man goes the rounds among his employers, and can scarcely collect money enough to pay his taxes. By and by his wife gives him notice that their flour and meal is all exhausted, and "this is the last loaf of bread." Away goes the man, hires a horse, and being confident of success, calls upon the rich farmer, thinking to accept of his invitation and get a bushel of his grain—but to his great surprise finds an excuse already prepared—"Well,

my dear sir, I am sorry to disappoint you ; the grain is in the barn, dry and in good order, and you never saw better in *your life* ; but really we have been so very busy that we have not had time to thresh it out ; but call almost any other time, and you shall not be disappointed.” And thus he proceeds to excuse himself for his neglect, and makes a fair promise of a good grist before it be long. The poor man, under the heavy pressure of a disappointed expectation, plucks up courage and takes the freedom to ask for a dollar, saying, the miller has plenty of rye and corn to sell, but I can’t get it without the money—if you can oblige me with that sum I would thank you very kindly.

But the hard-hearted miser, whose dollars are as dear to him as the teeth in his head, refuses this small request, and puts him off with saying, he expects to have another use for his money, and cannot nor will not spare it.

The disappointed mechanic then mounts his nag, and away to his next customer, who has a story equally as pat as his neighbor, and tells him, “I have no money to spare,” I am trying to make up a sum of fifty pounds for a certain use, and at this time every penny is one: but I have plenty of rye, and corn, and buckwheat, and as you have a family to support, you must call once in a while and get a grist. The poor man’s prospects now begin to brighten, and he almost views his grain running through the hopper ; for the sound of the farmer’s invitation animates his very soul, and he begins at once to feel like a “giant refreshed with new wine,” from so fair a prospect of good success, and in his imagination views his hungry children reaching out the hand of joy, to partake of the

fruits of his industry : and when the farmer's long story is ended, he tells him, The grain is just what I want ; we have neither bread nor meal in the house, and I have hired a horse to go to mill : and if you will measure me up a bushel or two, it will oblige me very much, and suit me just as well as the cash. But the farmer, when he comes to wind up the subject, quite frustrates his expectation by singing the old tune, that the grain is not threshed and we are too busy ; you must either wait a few days or thresh it yourself.

This last explosion almost strikes the man dumb, and he is now at his wit's end, not knowing what course to take. He calls upon another rich farmer, and humbly asks him for a few shillings, which he utterly refuses, saying, I have just laid up a sum of one hundred pounds, in order to hire out, and I must not break it nor dribble it about :—tries hard to put him off with some kind of useless trash, that will do him but little good. So after the man has spent much time in search of a grist, has to go into the barn and thresh it himself, and give a shilling a bushel more than the market price ; and good luck to him if he gets it ground without spending part of another day.

Now these and the like impositions are practised upon the poor by the rich in some parts of the country ; who esteem it no crime to fly in the face of that scripture that directs us not to “oppress the hireling in his wages.”

An industrious country mechanic declared to me, he had rather go into his shop and earn a sum of money, than to go among his employers and collect it where it was due.

The rich ought to pay the poor for their services as soon as the work is done, and not subject them to the ne-

cessity of spending their time in this manner, or of taking goods upon credit. For a poor man can always make bargains to the best advantage when he goes with money in his hand.

And setting aside the extortion that is frequently practiced, the farmer would lose nothing by his prompt payment; for the money, in the course of its circulation, would soon find its way back into his purse, and so his punctuality would do almost infinite service to the poor, and himself no injury.

The sum of twenty dollars, by passing through the hands of five men, would pay one hundred; and not only satisfy the just demands of five different men, who had each his word and honor at stake, but perhaps by this time lodge in the very same purse from whence it started, and by its circulation answer the very purpose for which it was intended; which, while laying still, would do no other good than to satisfy the craving disposition of a close-fisted miser. This is the man who constrains people to complain of the scarcity of money, when in fact there is enough to answer the end for which it was originally designed, if its circulation was not obstructed by the griping hand of those covetous wretches who wish to tread the poor under foot, and deprive them of the means of a comfortable subsistence.

CHAPTER X.

I HAVE just now recollected that the butchers and dry-good merchants have entirely escaped my notice in the preceding part of this work, although not the least deserving. And if I should wilfully neglect the men from whom I receive both food and raiment, they would have just cause of complaint. I must speak much in their praise for their unremitted diligence in endeavoring to dispose of the commodities in which they deal. I have, however, a little to say against the method they generally pursue; for scarce can a man pass through the market without being stopped by twenty different butchers, who will each in his turn introduce him to his stall, and begin to praise his meat.—Here, sir, will you have a piece of good fat beef; the best and cheapest in market?—This way, this way, Sir; if you please—Will you take a quarter of lamb?—It is tender as a chicken.—Or a round of mutton—It is fat and good—Here! just let me weigh it for you—It comes to so much—Take it for six pence less; and upon my word it cost me more money.

Nor is there a fig to choose between such butchers and many dry-good merchants, who really appear to have been taught in the same school; for scarcely can a woman peep her head within their doors, if it be only for the vain purpose of shewing her fair face, or her fine clothes, or inquiring the price of what she don't want to buy, (it may be to have a squint at the shop-keeper) but they are ready to load her down with goods at less than first cost. Here, madam, walk this way—here is something very gay and

fashionable (or very modest, just as the case may be). It is so much per yard——But I will not stand upon trifles—you shall have it for three pence less—and positively it cost me more money—but I am determined to sell cheap—there is no such good goods to be found in the city. Just let me cut it off. Why if you go to every store in town you could not be better suited. Indeed, madam, I would not offer it at that price, had I not a note to take up to-day. I have sold off the same piece for more than I ask you, &c. &c. And thus both butchers and merchants appear as if they thought the people blind, and entirely void of judgment or common understanding; and put themselves upon a par with those hawkers who pass through our streets, praising their oysters and clams, as if they were the only good ones ever brought to market; and appear nearly as contemptible as the author of a book called “Washington’s Life,” who has extolled the Father of our country almost as high as the Father of our mercies, and unblushingly asserted, that he has brought more “glory to the Supreme Being” than any man that *ever lived*!

The eighth edition of this wonderful work, published at Philadelphia, by Mr. M. L. Weems, contains many things in praise of that great man, which I think well meant and well spoken. But the weakness of the author is abundantly discovered by a ridiculous deviation from that moderate path in which every man ought to walk, who undertakes to praise his neighbor.

Never did a poor pedlar bend under his pack, or a waggon horse trudge over the Alleghany mountains with a greater spirit of industry, than this man has shewn by his unremitted diligence in striving to dazzle our eyes with the splendid character of Washington. There are some peo-

ple with the first sight of whose faces we are much attracted, but upon a second view, find them nothing more than common, and ourselves much deceived. Just so with Weems' history of Washington. If the earth should produce two or three more such monsters, and each of them produce a volume so monstrously extravagant as the one now before us, and the people of the United States were so grossly deluded as to believe them half to be true, there is no doubt but we should bend the knee, perform acts of devotion, and with Mr. M. L. W. cry, Glory to Washington.

While perusing his pages, I have cast my eye upon several monstrous extravagancies, which, since they have been publicly asserted ought to be publicly proved, or publicly retracted. Just take a view, and judge for yourself: "By firmly obeying the sacred voice of justice and humanity, he preserved a life, which, crowned with deeds of justice and benevolence, has brought more glory to God, more good to man, and more honor to himself, than any life ever lived since the race of man began!" I would readily consider this as an accidental error, committed by a well-meaning man, with a view of doing justice to our beloved Hero, was it not that we find his other pages strained up with almost an equal degree of extravagance, as if he wanted the whole world to believe that General Washington's geese were all swans, and himself something more than an angel. When a man is going down hill every one will give him a push, and *vice versa*, when a man is advancing up hill every one will give him a pull. Washington's character stands sufficiently fair in the eyes of all the world, without our re-

sorting to such mean measures in order to make it appear more so. Such resorts would only answer to keep a sinking man's head above water ; would appear contemptible in that case, and does much more so in the present.

Washington, whose worthy name was extensively spread abroad upon every point of compass, and whose meritorious actions had justly elevated him to the very pinnacle of human honor, must now, after his death, have a heavy load of excessive encomiums heaped upon him, which, while he was living, would have raised a blush upon his face, and for which he would have thanked no person, but run off with his fingers in his ears. Mr. Weems speaks much of his good conduct and god-like ambition, &c. So because his endeavors were generally crowned with success, neither men nor angels afford a suitable comparison, but he must almost be placed upon the level with the King of kings, while poor Thomas Jefferson for laying the embargo, doing a bad deed with a good design, must be cursed up hill and down. I cannot understand such partiality ; I am persuaded that many a man has been basely exploded for the self-same conduct for which Washington would have been highly extolled. I suppose that instead of only tolerating the Slave Trade by precept and example, he might have sent ship after ship to Africa, and encouraged that inhuman traffic ever so much, and have kept a thousand slaves where he did an hundred, and our brave historian would not fail to turn it all into acts of the greatest humanity. But let Mr. M. L. W. consider this as nothing more than a light drop before a heavy shower, I having made the necessary preparations to meet him upon his own ground.

CHAPTER XI.

HAVING extended my pamphlet very far beyond the size I intended, I must now either come to a close, or intrude upon your patience. "Too much of one thing is good for nothing." I never did like long prayers, long sermons, nor long visits. *Withdraw thy foot from thy neighbor's house, lest he be weary of thee and so hate thee*, Prov. xxv. 17. It amounts to no crime to cover up the fire and prepare for bed, when a visiting neighbor extends his sitting to a late hour. Some night visitors are like bulldogs, they hang on till they are beat off by broad hints. At bed-time, if one of the company should ask the time of night, the answer is, "Quite early in the evening." And at eleven o'clock, when the family begins to nod for want of sleep, take the hint and go home, and so make the people twice glad.

A talkative, in my view, is one of the greatest monsters in the world. He is not willing to talk and let talk, but must engross the whole discourse to himself; as if he thought himself the only wise person in the world, and his words all clothed with instruction.

When half a dozen chattering women club together upon an afternoon's visit, they are at no loss for conversation wherewith to occupy the time. Their greatest difficulty amidst their stultiloquence, is to find room for their words, and are frequently under the necessity of crowding them in edgewise. It is not an uncommon thing for two or three to be speaking at once, when she that has the strongest voice stands the best chance to be heard. But if

these very same women meet together on an occasion of a more serious nature, and are interrogated as to their spiritual prosperity, or growth in grace, they have but little to say, and that is spoken in so low a tone of voice, and with so little zeal, that it is no way edifying to the minds of their company, who had promised themselves much benefit from their conversation.

Well would it be if they were to pay so much regard to the rules of good discipline, and the feelings of their more serious neighbors, as to abstain from making visits on the Sabbath; a practice which ought to be detested by all Christian people, and tends not a little towards corrupting the minds of our friends and our neighbors.

If a worldly person makes a Sunday visit, it is called *a breach of the Sabbath*; but professors of religion may do the same, and exculpate themselves from blame by giving it the soft name of a religious visit; although there may be but little more than tea-table chit-chat for several hours together! No wonder their visits become insipid, for, like the Pharisee, they have forgotten their errand, and substituted worldly instead of pious conversation; and no marvel if they return home with a barren mind.

If a predestinarian was to tell us, that after a man's mind was once illuminated, and his affections regulated by divine grace, every thing he could think, say, or do would certainly be right, you would call up king David, and Judas, and Peter, and Alexander the coppersmith, and a dozen more backsliders, and try to stop his mouth by exhibiting their diabolical practices. In vain do we point the finger of contempt against the vile doctrine of Antino-

nianism, so long as our practice contradicts our profession. "Actions speak louder than words." There are many practical Antinomians among us, the corruptions of whose hearts are abundantly manifested by their outward deportment, who profess to believe a doctrine better calculated to regulate their lives; for which inconsistency between their profession and their practice they ought to blush and feel ashamed.

But Sunday visitors are not the only ones by whom our Sabbaths are constantly profaned. No human indulgence be it granted by a corporation, a legislature, a natural parent, or a gospel minister, (to whom we are always looking for better things) is sufficient to justify a man for opening his store, or trading upon the Sabbath.

The frivolous plea of *general custom* may answer to stop the mouth of a guilty conscience, but has no more tendency to lessen the criminality of the offence, than a woman can justify herself for wearing rings and jewels, and gold beads, and curled hair, or long nails, because her neighbors do the same. And the childlike weakness of a woman would be equally exhibited by her being the more emboldened to powder her head and paint and patch her face, because her minister says nothing against it. If a civil or ecclesiastical officer neglects his duty, it is no reason we should commit a breach of the best of laws. Neither ought our hearts to be stimulated to do evil because sentence against an evil work is not speedily executed.

APPENDIX.

WHILE writing the foregoing pages some of my friends have cast an eye over my shoulder, and discovered their contents. And each in his turn has taken the freedom to tell me “this is right” and “that is wrong.” One found fault with the dedication, another with the preface. One expression is too insipid, another too pointed. And even the printer* himself has had the audacity to send for me to come and expunge or soften a sentence which he thought too severe. And had I have acted the part of some of our public representatives, who oppose their own judgments for the purpose of pleasing the people, I might have dashed out every sentence, and given you nothing to read but blank pages. In which case my book would become as contemptible as Pinkney’s Tooth-Drops, so highly extolled for universal efficacy—for which each patient has to drop the sum of twenty-five cents into the purse of the practitioner, and then fifty more must go to the tooth drawer, by which time the man is in a fair way to get well.

And now to conclude, I request that no person, either high or low, male or female, would ever speak a word to me upon the merit or demerit of my pamphlet, or its contents, either directly or indirectly, in public or private, at home or abroad. But if any communication is to take place, let it be in writing, for in no other way shall I feel myself bound to give an answer.

*Although the Author says, and with truth, that the Printer had the “audacity” to send for him to “expunge or soften a sentence which he thought too severe,” yet he is of opinion that the Author and the Characters held up to view in this pamphlet are under obligations to him; the former because he lent him his spectacles, and the latter because he broke off many heavy blows.

